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CONSTRUCTIVE STUDIES IN THE LIFE OF CHRIST.

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PART VII—(*continued*).

THE PEREAN MINISTRY.

FROM THE FINAL DEPARTURE FROM GALILEE UNTIL THE FINAL
ARRIVAL AT JERUSALEM.

CHAPTER XXII.

THE HEALING OF THE MAN BORN BLIND, AND OTHER EVENTS IN
JERUSALEM.

§90. **Healing of the man born blind.** **John, chap. 9.**

§91. **The Good Shepherd.** **John 10 : 1-21.**

§92. **Christ at the Feast of Dedication.** **John 10 : 22-42.**

¶ 220. **Notes on § 90, John, chap. 9.**—The narrative of this chapter falls into the following somewhat distinct parts: (1) the conversation between Jesus and his disciples concerning the cause of the man's blindness, etc., vss. 1-5; (2) the healing of the man, vss. 6, 7; (3) conversation about the man and between him and his neighbors, vss. 8-12; (4) the discussion of the Pharisees with the man, vss. 13-17; (5) discussion with his parents, vss. 18-23; (6) second discussion of the Pharisees with the man, vss. 24-34; (7) conversation between Jesus and the man, vss. 35-39; (8) conversation between Jesus and the Pharisees. With this is evidently connected in thought 10 : 19-21 (*cf.* the similar relation of 7 : 15-24 to chap. 5). The whole narrative reminds us of chap. 5, in which, as here, Jesus healed a man in Jerusalem on the sabbath day, the Jews, learning from the healed man who had healed him, accuse Jesus of breaking the sabbath, and Jesus enters into discussion with them. In both narratives there is the same conflict between the argument that Jesus cannot be a good man because he breaks the sabbath, and the inference that he must be sent from God because of the works that he does. In the extent of the discussion between Jesus and the Pharisees, and in other details, the two events

are quite different. The conduct of the man is much more prominent in this narrative, and his character stands out much more distinctly.

The time of this event is difficult to determine. In John 7:14 Jesus is at the Feast of Tabernacles; in 10:22, at the Feast of Dedication. At no point between is there a clear indication of the separation between what happened at the one feast and that which belongs at the other. We may perhaps most safely assume that all of chaps. 9 and 10 belong to the Feast of Dedication, though it is altogether possible that the original order of the paragraphs has been disturbed. See ¶ 206.

Vs. 1, "As he passed by": for the reasons just indicated, this expression affords no certain indication as to the time and place of this event. Vs. 3, "neither did this man sin nor his parents": as so often in Jesus' words, not to be taken literally; answering the question of the disciples Jesus says that the man's blindness is not traceable either to his own or his parents' sin. Thus he rejects that theory on the basis of which so many still blame others, torture themselves, or rebel against God, viz.: that every misfortune is a divine punishment of sin. That sin brings suffering Jesus does not deny here, and elsewhere teaches; but not in the sense that each misfortune or item of suffering can be traced back to a particular sin. The greatest sufferers are not necessarily the greatest sinners, or children of great sinners. "But that the works of God should be made manifest in him": the reference is perhaps primarily to the restoration of his sight by Jesus; but the principle is broader than this. All suffering has its end, not solely in the punishment or the good of the sufferer, but in the accomplishment of the gracious and far-reaching purposes of God for the world. Vs. 5; cf. John 8:12. Vs. 6, "made clay of the spittle": cf. Mark 8:23. Vs. 7, "the Pool of Siloam": still existing, and known as 'Ain Silwân. It is situated outside the city walls at the southeastern corner of the city. The ancient wall approached it much nearer than the modern wall does. Its present dimensions are eighteen feet from east to west, by fifty-five feet north and south, and twenty-five feet deep. It was formerly much larger. It is fed from the so-called Virgin's Fountain, through a tunnel 1,760 feet long, through which the flow is intermittent. An inscription describing the construction of the tunnel was found within it in 1880.

Vss. 24, 25. The two methods of reasoning referred to above stand out here distinctly. The Pharisees reason that Jesus is a sinner because he does not observe the sabbath according to their notion of

its proper observance. The kindness of his action weighs for nothing with them. *Cf.* Mark 3: 1-6. The man with a lively sense of Jesus' kindness to him, and of the greatness of the deed, waives the argument of the Pharisees, and declares that Jesus is a prophet (vs. 17). Which reasoning is right? Vs. 34, "and they cast him out": *i. e.*, out of the synagogue (*cf.* vs. 22), or, in modern phrase, excluded him from the church, excommunicated him. What was involved in it is suggested by Matt. 18: 17.

Vs. 35, "dost thou believe on the Son of God?": the margin "Son of man" is probably the true reading, in which case Jesus asks, in effect, "dost thou believe in me?" But the man, being unacquainted with this self-designation of Jesus, supposes him to be speaking of a third person. As soon as he learns the meaning of Jesus' question he at once expresses his faith in Jesus. Thus here as elsewhere, what Jesus seeks to gain at first is not an acknowledgment of any proposition concerning him, as that he was the Messiah, or Son of God, but trust in him personally. Definitions come later. Vs. 41, "if ye were blind": *i. e.*, real inability to perceive truth would leave you without sin, because without responsibility. But the possession of power to perceive, expressed in their assertion that they saw, but which they did not really use, condemns them.

¶ 221. Notes on § 91, John 10: 1-21.—This discourse of Jesus on the Good Shepherd falls into three parts: (1) the marks of the shepherd in general, as distinguished from the thief and the robber, vss. 1-6; (2) Jesus the door of the fold, vss. 7-9 (though vs. 8 anticipates the theme of the third part, and is perhaps out of its original place); (3) Jesus the Good Shepherd, vss. 10-18. The theme is resumed also in vss. 24-29.

Vss. 1-6, contrasting the shepherd and the robber in general, emphasize especially the fact that the shepherd enters by the door, the porter opening to him voluntarily, and the sheep following of their own accord, because they recognize his voice. The robber, on the other hand, comes in by stealth or force. In the interpretation of the figure it must be remembered that the shepherd is the type of the king (Jer. 23: 1-4; Ezek. 34: 1-15; Mic. 5: 5), and of the messianic king in particular. And while Jesus does not in this paragraph specifically name himself, he is undoubtedly thinking of himself as the shepherd, in contrast with all who had sought to establish their kingdom by force—a thing which was more or less true of many, if not all, past kings of Israel (*cf.* again Jer. 23: 1-4; Ezek. 34: 1-5; and on vs. 8

below), and especially of the false Messiah of his own day. His rule, on the other hand, was not one of force, but of love; he enters the fold by the door, the porter admitting him, and his own sheep gladly following him. By this he is shown to be the true shepherd, the true Messiah of the people. A messiahship of force and violence is by that very fact a false messiahship. And yet it was because he thus came that the leaders of the people rejected him.

Vss. 7, 9 constitute parenthetically a distinct parable from 1-6, making a different use of the illustration of the sheepfold, and applying it specifically to Jesus. He is now presented as the door through which the sheep (not the shepherd particularly) enter in. The two uses of the illustration must not be confused or combined.

Vs. 8 is probably to be understood as a general characterization of the kings of former times, all of whom in greater or less degree ruled the people for their own profit or pleasure, rather than solely for the good of the people. Jesus is the first *true* shepherd of the people. On the connection of this verse see above.

Vss. 10-18, returning to the use of the figure in vss. 1-5, present Jesus specifically as the good shepherd, in contrast with the thief and the mere hireling, emphasizing his voluntary surrender of his life for his sheep. In this he is the exact opposite of the kings who preceded him. Cf. Mark 10:45. Vs. 16 contains one of the few instances in which Jesus refers to his work as extending beyond the nation of Israel. Yet cf. John 12:20-24; Matt. 13:38; and ¶ 178. The whole section is a most impressive presentation of Jesus' conception of his messiahship, but without once using the word "Messiah."

On the charge "he hath a demon," vs. 19, cf. § 55, Mark 3:22, and parallels.

¶ 222. Notes on § 92, John 10:22-42.—Vs. 22, "the Feast of Dedication": not one of the most ancient of the Jewish feasts, but instituted by Judas Maccabeus in 164 B. C. in celebration of the re-devotion of the temple to the worship of Jehovah after Antiochus Epiphanes had polluted it by heathen sacrifices. "It was winter": the feast began on the twenty-fifth of the month Chislev (November-December). Vs. 23, "Solomon's porch": the colonnade on the east side of the temple. See ¶ 75. Vs. 25, "Jesus answered them, I told you, and ye believe not": There is no record in this gospel that Jesus had plainly said to the Jews, "I am the Messiah," and the synoptists imply that he had not done so (Mark 8:30; 9:9). The meaning of Jesus is doubtless that which the next clause suggests, that his deeds have furnished them

the evidence, if they would honestly interpret it for themselves. *Cf.* Matt. 16:3 and ¶181. It was Jesus' aim always to show men what he was by his life, rather than to tell them in words who he was. Mere names would be of little significance unless they stood for right conceptions. Vs. 25, "in my Father's name": through fellowship with him and with acknowledgment that they are done by his power (John 5:19 ff.; 6:38; 8:16). Vs. 26, "ye believe not, because ye are not of my sheep": you have not that moral sympathy and affinity with me which would lead you to hear and accept my words (*cf.* vss. 4, 5, 27); this is the reiterated thought of this chapter: the shepherd draws to himself his own. *Cf.* also John 6:43. Vs. 28, "and I give unto them eternal life": carrying the shepherd-care, so to speak, to its highest power, not only protecting them against such ills as robbers and wild beasts, but securing them a perpetuity of blessed life, even beyond death (*cf.* John 6:40, 47-51). "No one shall snatch them out of my hand": *cf.* the last clause of the next verse; all God's resources defend those who follow Jesus as their shepherd. "I and the Father are one": one in purpose and power, so that to be in Jesus' care is to be in the Father's also. Vs. 31, "the Jews took up stones to stone him": *cf.* vs. 33; John 5:18; Lev. 24:16. The argument of Jesus in vss. 32-38 is this: He asks for what *work* they are about to stone him; they answer: Not for *works*, but for *words*. Thou makest thyself God. Jesus replies: But my *words* are not blasphemous. Even men to whom the word of God came are in the Old Testament called gods (Ps. 82:6); while I, the Father's special messenger to the world, but called myself Son of God. And if in fact my title, Son of God, is to be taken in a sense which makes it higher than their name "gods," it is because my works show that it bears this higher sense. Will you stone me for what my works prove? Thus here, as constantly, Jesus drives them back from words and names to facts. They demand that he give himself some name and title, and they stand ready to call it blasphemy. He says: Look at my works; they are my claim; believe about me what they prove.

Vs. 40, "beyond Jordan into the place where John at first baptized": the reference is probably to Bethany beyond Jordan (John 1:28; *cf.* ¶65), the first place mentioned in this gospel as the scene of John's work. Notice the incidental testimony of this gospel, in agreement with Matthew and Mark, that Jesus spent part of this period east of the Jordan.

¶ 223. **Questions and Suggestions for Study.**—(1) Into what parts may the story of the healing of the man born blind be divided? (2) What does Jesus imply in his answer to the disciples' question concerning the relation of sin and suffering? (3) With what feelings ought we to regard the exceptionally unfortunate or suffering? (4) How ought we to look upon our own sufferings? (5) Where is the Pool of Siloam? (6) Describe and characterize the conduct of the Pharisees with reference to the healed man and to Jesus. (7) The conduct of the parents. (8) The conduct of the man himself. (9) Explain Jesus' question in vs. 35, and the meaning of the man's answer. (10) What was Jesus' general method in leading men to believe in him?

(11) Into what three parts is the section on the Good Shepherd (John 10:1-18) to be divided? (12) What is the main thought of the first part? (13) Of the second part? (14) Of the third? (15) What conception of messiahship does the whole discourse present? (16) In what passage in Mark does Jesus present the same thought? (17) To what does Jesus refer in vs. 16?

(18) When was the Feast of Dedication held? (19) What was Solomon's porch and where was it? (20) What is the meaning of Jesus' answer to the demand of the Jews for a definite statement whether he was the Christ? (21) Explain the argument of vss. 32-38. (22) To what place did Jesus retire after this conversation?

¶ 224. **Constructive Work.**—Write out chap. xxii of your "Life of Christ," following the outline of sections, but bringing out clearly the attitude of the Jews toward Jesus in the matter of his healing of the blind man, and the hearing of words of Jesus concerning himself as the Shepherd on the question the Jews were continually asking, viz., whether he was the Messiah.

¶ 225. **Supplementary Topics for Study.**

1. The references in the fourth gospel to localities in and about Jerusalem.
2. The feasts of the Jews referred to in the fourth gospel.
3. Jesus' conception of suffering as related to messiahship.
4. The general Jewish thought about the relation of suffering and sin.

CHAPTER XXIII.

DISCOURSES IN PEREA.

- § 93. Discourse on prayer. Luke 11 : 1-13.
 § 94. Woes against the Pharisees uttered at a Pharisee's table. Luke 11 : 37-54.
 § 95. Warnings against the spirit of Pharisaism. Luke, chap. 12.
 § 96. The Galileans slain by Pilate. Luke 13 : 1-9.
 § 97. The woman healed on a sabbath. Luke 13 : 10-21.
 § 98. The question whether few are saved. Luke 13 : 22-30.
 § 99. Reply to warning against Herod. Luke 13 : 31-35.

¶ 226. Notes on § 93, Luke 11 : 1-13.—This section falls into two divisions: (1) the Lord's prayer; (2) arguments for answers to prayer drawn from human experience. Vs. 1. The exact time and place we cannot fix. Notice that the request is suggested by two facts, the (often repeated) example of Jesus and the instruction of John, formerly the teacher of some of the disciples of Jesus. It was the habit of rabbis to teach prayers to their followers. What sort of prayer John taught his disciples we do not know. Vs. 2, "When ye pray": These words do not mean that one should always use the following phrases, but that one should pray in the same spirit and for the same class of things. What these permissible objects of prayer are may be seen by an analysis of the prayer. They are: (1) a universal recognition of God's presence and character; (2) the establishment of fraternal human relations through the better relations of men to God; (3) the satisfaction of legitimate physical needs; (4) personal fellowship with God through the forgiveness of sins; (5) protection from temptation. In other sayings Jesus makes God's forgiveness depend upon one's own willingness to forgive (Matt. 6 : 14, 15). Notice that although these petitions cover so much of the interests of one's life, they are all morally right, and none of them "tempts" God (*cf.* Matt. 4 : 7). Vs. 5 introduces the first of two *a fortiori* arguments in favor of prayer. The first is drawn from the ordinary experiences of neighbors. The transition is in vs. 9. If a selfish, lazy neighbor will yield to repeated requests, how much more may a generous heavenly Father be expected to regard prayer? Therefore one should feel courage to ask him for the things one needs. Vs. 11 introduces the second *a fortiori* argument. It is drawn from the impulses of human fathers. They cannot mock their children. (The stone, etc., resembled somewhat the loaf of bread, etc.) How much more may the

heavenly Father be trusted not to mock those who ask for the Holy Spirit, or, as Matt. 7: 11 says, "good things"? Notice how Jesus thus suggests that we may come to appreciate the moral nature of God by a study of the best impulses of men.

¶ 227. **Notes on § 94, Luke 11: 37-54.**—Vs. 37, "a Pharisee asked him to dine": Apparently this was before the break between Jesus and the religious leaders. Vs. 38, "had not first washed": *i. e.*, ceremonially cleansed himself; *cf.* Matt. 15: 1 ff. Vs. 41, "give for alms those things which are within": *i. e.*, within the dishes, or that personal sympathy and love that is within one's self. By this saying Jesus substitutes philanthropy for the ceremonial purification of vessels. To possess the spirit of sacrificing love is better than to observe all religious regulations, no matter how punctiliously. Vs. 42 introduces the first of a series of severe criticisms upon Pharisaism. While rightfully applying the Jewish law of tithing, the Pharisees had allowed a regard for insignificant prescriptions to blind them to the moral fundamentals of the law. Excessively conscientious people are always liable to such mistakes. Vs. 44, "tombs which appear not," etc.: There was nothing more ceremonially defiling than a corpse. By his comparison Jesus implies that the teaching of the Pharisees was likely to injure people without their being aware of it. Vs. 45, "lawyers": professional interpreters of the Jewish law, but not members of the society of the Pharisees. Vs. 46; *cf.* Acts 15: 10. That for which Jesus censures the lawyers is the besetting sin of all legalists in religion. Vss. 47, 48. Killing the prophets and building tombs for them is a division of labor! The words are sarcastic. If the Pharisees had really been seeking to honor the prophets, they would have observed their insistence upon the inner life and justice and mercy, rather than forms. Vs. 49, "wisdom of God": perhaps referring to some lost book; perhaps equivalent to "God in his wisdom;" perhaps the evangelist's own term for Christ, substituted for "I" in the saying as given by Matt. 23: 34, just as "Lord" is used by him in vs. 39 (*cf.* 1 Cor. 1: 24, 30, where the term is used of Jesus). Vs. 53. This stratagem of his enemies was probably suggested by the severity of his language, but Jesus was not to be excited into foolish or treasonable sayings.

¶ 228. **Notes on § 95, Luke, chap. 12.**—The collection of sayings of Jesus contained in this chapter consists of warnings against devotion to self-preservation and the pursuit of wealth (vss. 1-21); exhortations to trust the heavenly Father under all circumstances (vss. 22-34), and to be active and faithful in the service of the kingdom (vss. 35-48); a

forecast of the struggles resulting from a devotion to the principles of the kingdom of God (vss. 49-53). Vss. 1, 2 evidently are to be connected with the attack just made by Jesus upon the pretensions and vanity of the Pharisees. He urges his disciples to beware of the insidious influence of their hypocritical spirit, to be sincere and courageous in their preaching, even at the cost of life itself. Vs. 5, "Fear him": *i. e.*, Satan, though many commentators also make it refer to God. Vss. 6, 7 argue the wisdom of a Christian's trusting the limitless love of God. Vss. 8-10 teach the vast importance of a man's attitude toward Jesus, but most of all toward the Holy Spirit. See ¶ 140. Vss. 13-21 contain an epitome of Jesus' estimate as to the relative worth of wealth. Notice that here as elsewhere Jesus refuses to usurp the place of a court of law. His warning is not against wealth in itself, but against the avaricious and materialistic spirit that makes wealth the greatest object of ambition. It should be remembered that the story of the "rich fool" is a parable, not actual history. Vss. 22-34 continue the teaching as to the relative worth of wealth and the virtues that should characterize members of the kingdom of God. Above all should the disciple of Jesus trust his heavenly Father enough to do that which is right in business. If any teaching of Jesus is beyond misunderstanding, it is that success in business or in any other department of life is to be sacrificed when it is seen to involve selfishness or dishonesty. Even if one die in doing right, Jesus would teach that he should see that death itself is the Father's gift. Vss. 35-40 express teaching as to vigilance in terms of parables based on oriental customs. Notice in particular that service is the form taken by the master's reward. Vs. 41 suggests something of the same desire for special privilege shown at other times by the disciples (*cf.* John 21 : 21; Luke 9 : 46; Matt. 18 : 1; Mark 10 : 35 ff.; 10 : 28). The reply of Jesus teaches (1) that faithful performance of duty is a guarantee of reward, and (2) that punishment for neglect of duty is not averted but mitigated by ignorance. The justice of this teaching is seen from the point of view both of the servant and of the master. For a servant is under obligation to know his master's will. Duty is not the measure of obligation. Ignorance may excuse a failure to serve, but what shall excuse ignorance? Note especially the great principle enunciated in vs. 48.

Vss. 49, 50. In these verses we have a striking revelation of the self-consciousness of Jesus. "I came to cast fire": a reference to the suffering a devotion to his teaching might cause. "I have a baptism," etc.: Jesus seems always, but especially after his break with the

Pharisees, to have lived in full consciousness of his approaching death. Vss. 51-53. Nothing is more characteristic of Jesus than his clear perception of realities, and he could not fail to see that devotion to himself must often result in the severing of family ties. (*Cf.* Matt. 10 : 37 ; 19 : 29.)

Vss. 54-59. In these verses Jesus appeals to men to use the same insight in regard to the kingdom of God and his own teaching that they are accustomed to use in forecasting the weather or in avoiding lawsuits. In particular vss. 57-59 are a plea for the reasonableness of his teaching of love and reconciliation in the light of experience in oriental courts. There is still need of this very argument to convince men that the teachings of Jesus are reasonable.

¶ 229. **Notes on § 96, Luke 13 : 1-9.**—Vss. 1-5, though dealing with different incidents, contain the same teaching : exceptional suffering is no proof of exceptional sinfulness. Here, as in John 9 : 2, 3, Jesus distinctly opposes the opinion, current in his time (and in ours as well), that sickness and misfortune are to be traced directly to an individual's sin. His position is rather that all men need to repent from a sinfulness that is something more than a delusion, and that the peculiar suffering of any particular man must be referred to the natural (but providential) order of affairs. It is not possible to discover any further information about the slaughter of the Galileans or the accident at Siloam. The latter may possibly have some connection with the aqueduct built by Pilate from funds taken from the temple treasury (JOSEPHUS, *Jewish War*, ii, 9 : 4).

Vss. 6-9 contain a parable illustrating the longsuffering of God, but his inevitable punishment of a nation that does not meet its responsibilities.

¶ 230. **Notes on § 97, Luke 13 : 10-21.**—Vs. 11, "a spirit of infirmity" : a reflection of the Jewish belief that disease was to be referred to demons. Vss. 14-16 contain another of the unanswerable arguments of Jesus against the pharisaic observance of the sabbath. He does not attack it as an institution, but shows that it is a day which no act of mercy can desecrate. On vss. 18-20 see ¶ 144.

¶ 231. **Notes on § 98, Luke 13 : 22-30.**—The question as to how many should be saved, *i. e.*, join the messianic kingdom, receives from Jesus an answer involving : (1) the statement that, as a matter of fact, few were seeking to enter the kingdom (vs. 24) ; (2) the exhortation to seek to enter the kingdom before it is too late (vss. 24, 25) ; (3) the emphasis of the fact that privilege does not diminish obligation (vss.

26, 27); and (4) the prophecy that, to their fearful disappointment, the Jews would not possess the kingdom which they supposed would be theirs (vss. 28-30). The figure is that of a great feast held within a house, entrance to which is dependent upon a genuine acquaintance with the host.

¶ 232. **Notes on § 99, Luke 13:31-35.**—Vs. 31, “Herod”: *i. e.*, the tetrarch. This conversation therefore must have taken place either in Galilee or Perea. “Would fain kill thee”: We have no other information to this effect, but rather to the contrary (Luke 23:8). At the same time, Herod might very well have thought of Jesus as a dangerous successor of John the Baptist. The words of the Pharisees, whether a part of a plot or not, were calculated to induce Jesus to leave the tetrarchy of Herod, and to go into Judea where the hierarchy had more power and could more easily arrest him. Jesus saw the danger that threatened him, and refused to hasten his fate by leaving work unfinished. The sadness of the lament over Jerusalem (vss. 34, 35) is intensified by these circumstances. There were never more cutting words than the last clause of vs. 33. The one fatal place for the messenger of Jehovah was in the center of Jehovah-worship. Outside of Jerusalem a prophet was safe! Notice again Jesus’ supreme trust in his divine mission. Incidentally (vs. 34, “how many times,” etc.) we have a hint of visits made by Jesus to Jerusalem—a fact mentioned only by the fourth gospel.

¶ 233. **Questions and Suggestions for Study.**—In studying the teaching of Jesus one should first of all distinguish between the form of a saying (which is often that of Hebrew poetry) and its real content. On the study of parables see ¶ 146. Many foolish interpretations have sprung from giving too much prominence to single words and figures of speech.

(1)* What are the chief classes of things for which Jesus taught his disciples to pray? (2)* What arguments does Jesus use to prove that one may believe God will answer prayer? (3) What elements in man’s nature do we believe must in some way resemble elements in God’s nature? (4) How, then, may we grow more like God? (See Matt. 5:43-48.)

(5)* What were the circumstances under which Jesus accused the Pharisees of hypocrisy? (6)* What was the most serious charge he brought against them? (7) Are Christian people

ever guilty of the same error? (8) How does a man who perverts religion injure others? (9)* What did Jesus say about the lawyers? (10) Are educated people today liable to the same charge? (11) If so, how would Jesus say they could avoid it? (See John 3:3-6.)

(12)* What illustrations does Jesus use to show the all-embracing love of God? (13)* What is it "to confess" Jesus? (14)* What does Jesus teach in Luke 12:13-34 about getting rich? (15)* What about the responsibility of Christians? (16)* Did Jesus expect that all of his followers would escape suffering? (17)* What appeals does he make to ordinary foresight to induce men to follow his teaching? (18) Are these teachings of Jesus capable of being put into operation today?

(19)* What does Jesus teach about the relation of suffering and sin? (20)* What about God's attitude toward a nation that is not living up to its privileges and responsibilities?

(21)* What is Jesus' position as to doing good on the sabbath? (22) What was that of the Pharisees? (23)* Describe the figure Jesus uses in Luke 13:22-30 to set forth the conditions of entrance into the kingdom of God. (24) What is the great prerequisite? (See vs. 25-27.) (25)* Who does Jesus predict will enter the kingdom?

(26)* What danger would have threatened Jesus if he had fled from Herod? (27)* What evidence have we that Jesus forecast the future accurately? (28)* Why did Jerusalem kill the prophets?

¶ 234. **Constructive Work.**—Write chap. xxiii of your "Life of Christ," noting especially the teaching of Jesus as to (1) prayer, (2) wealth, (3) loyal vigilance, (4) self-sacrifice, (5) trust in the fatherliness of God.

¶ 235. **Supplementary Topics for Study.**

1. The great dinners of the Jews.
2. A comparison of the passages from Luke used in this chapter with their parallels in Matthew and Mark.

The footnotes of STEVENS AND BURTON'S *Harmony* will make this easy.

3. Customs of the Arabs in connection with giving feasts.